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Historical Sketch
of the
MISSIONS
in
CHINA and to CHINESE IN AMERICA

under the care of the
BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH

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China



CHINA.

THE COUNTRY.

Population "The Middle Kingdom" contains more than one-fourth of the human race. A New England pastor has suggested the following object lesson: A diagram is drawn containing one hundred squares, each representing four millions of souls. On this surface, which stands for China, ten squares are marked off for France, eighteen for the United States, etc.; and the population of China exceeds, by more than one-half, the aggregate population of the five foremost nations of Christendom. Various estimates have been made by those best qualified to judge; it is probably safe, however, to place the population of this hive of humanity at three hundred and fifty millions.

Area The eighteen provinces of China proper embrace an area of a million and a half square miles; while the Chinese empire extends over nearly one-tenth of the habitable globe. "Each province in China," says a recent writer, "is about as large as Great Britain; so that China proper may be compared to eighteen Great Britains placed side by side. But when we include Mongolia, Manchuria, Thibet, and other dependencies, we find that the vermilion pencil lays down the law for a territory as large as Europe and about one-third more."

History Chinese history embraces a period of more than forty centuries. The chief authority for this history is the *Shu King*, a work in which Confucius compiled the historical documents of the nation. From this we learn that Yao and Shun reigned from 2357 B.C. to about 2200 B.C., when the *Hia Dynasty* was founded by Yu the Great. This was succeeded, 1766 B.C., by the *Shang Dynasty*, which in its turn was overthrown, about 1100 B.C., by Wu Wang, founder of the *Chau Dynasty*. During this period (1100 to 255 B.C.) lived Confucius, who was born 551 B.C. The *Ts'in Dynasty* was founded 249

B.C. by the tyrant Lucheng, who was the first to assume the title *Whangtec*. He built the Great Wall as a protection against the invasion of the Tartars, and attempted to blot out the memory of the past by burning the books that contained historical records. From the name of this dynasty the country was called Chin or China. The *Han Dynasty* continued from 206 B.C. to 220 A.D. One of the emperors of this line restored the books destroyed by Lucheng; and another, A.D. 66, sent to the West, in search of a new religion, messengers, who returned accompanied by Buddhist priests. A period of division was succeeded by the second *Ts'in Dynasty*, which continued until A.D. 420. After the rule of the Tartars in the North, the families of *Sung* and *Tang* came successively into power. The invasion of Genghis Khan, in the thirteenth century, resulted in the establishment of the *Mongol Dynasty* (A.D. 1279-1368). A revolution led by a Buddhist monk overthrew the *Mongols*, who were followed A.D. 1368 by the *Mings*. This dynasty continued until A.D. 1644, when the Manchoo Tartars, taking advantage of a political quarrel, placed upon the throne Shun-chi, son of their own king, and founded the *Ts'ing Dynasty*, which continues to the present day.

Language The Chinese language has no alphabet; each character represents a word. The imperial dictionary of the Emperor Kang-hi contains more than forty thousand characters; but it is said that only five or six thousand are in ordinary use. These characters are not inflected. Distinctions which in other languages are marked by a change in the form of the word, in the Chinese are made by using additional characters *e. g.*, people is *multitude man*, son is *man child*, etc. In the written language the characters are arranged in perpendicular columns, which are read from top to bottom and from right to left. The negative form of the Golden Rule, as given in the *Lung-yu* or "Conversation," is regarded as a good specimen of Chinese style:

Ki	su	uk	pok	uk	sic	u	ing.
Self	what	not	wish	not	do	to	man.

The *Wen Li* is the written or classical language, and is understood in all parts of the empire, while the spoken dialects or colloquials differ almost as much as do the languages of Europe. The *Wen Li* is not used in conversation. For this the following reason is given: since the

number of characters is many times greater than the number of monosyllables which it is possible to form with the vocal organs, several different characters must receive the same sound. The written language therefore speaks to the eye rather than to the ear. Quotations from books, used in conversation, are most intelligible when already familiar to the listener. Among the more important of the colloquials are the Canton, the Amoy, the Foochow, the Shanghai, and the Ningpo.

The *Kwan-hwa*, "language of officers," is the court dialect, which the government requires all its officials to use. It is commonly called by foreigners the *mandarin* (from the Portuguese *mando*, to command). It is the prevalent language in sixteen provinces, and is spoken by about two hundred millions of Chinamen. Both the Mandarin and the more important colloquials have been reduced to writing.

To master the Chinese language is not an easy task. John Wesley said the devil invented it to keep the gospel out of China. The difficulty of acquiring one of the colloquials is increased by the use of the tones and aspirates. For example, in the colloquial of Amoy there are ten different ways of uttering the monosyllable *pang*, and according to the utterance it has as many different meanings. A missionary was once visiting a family who were mourning the death of a near relation. Wishing to ask whether they had buried the corpse, he used the right word, but misplaced the aspirate, so that he really asked whether they had murdered their relative.

Pigeon-English is business English. "Pigeon" was merely the result of the Chinaman's attempt to pronounce the word *business*. This Anglo-Chinese dialect is a jargon consisting of a few hundred words—chiefly corrupt English words—while the idioms are mostly Chinese. It serves the purpose for which it was invented, enabling the two races to communicate at the commercial centres without the necessity of either learning the language of the other.

Character of the People "Never," says Dr. W. A. P. Martin, "have a great people been more misunderstood. They are denounced as stolid because we are not in possession of a medium sufficiently transparent to convey our ideas to them or transmit theirs to us; and stigmatized as barbarians because we want the breadth to comprehend a civilization different from our own. They are represented as servile imitators, though they have borrowed less than

any other people; as destitute of the inventive faculty, though the world is indebted to them for a long catalogue of the most useful discoveries; and as clinging with unquestioning tenacity to a heritage of traditions, though they have passed through many and profound changes in their history."

Religions The Chinese had anciently a knowledge of a divine Being, received possibly by tradition from an earlier time. The worship of this great Power, which they called *Shangte* (Supreme Ruler), became very early a representative worship. It was restricted to the emperor; the people had no part in it. This fact may account for the growth of idolatry, the worship of a great multitude of spirits, and the worship of ancestors. "It is not ingratitude," they say, "but reverence, that prevents our worship of Shangte. He is too great for us to worship. None but the emperor is worthy to lay an offering on the altar of Heaven." Although the original monotheism is retained in the state worship of to-day, the idea of God is almost wholly lost.

Confucius used the more indefinite term *T'ien* (heaven) instead of Shangte, though doubtless referring to the personal Being whom his countrymen had worshipped. He did not pretend to originate any new system of doctrine, but merely to expound the teachings of the wise men who had preceded him. He enjoined the duties arising out of the *five relations*—those subsisting between emperor and subject, father and son, husband and wife, older and younger brother, friend and friend. He also taught the *five virtues*—*jen*, benevolence, *yi*, righteousness, *li*, propriety, *cu*, knowledge, *sin*, faith. But of all the duties arising out of the relations of life, Confucius dwelt most upon respect for one's parents. Filial obedience is the first and greatest duty. "No stigma which could be attached to the character of a Chinaman is more dreaded than that of *puh-hiao*, undutiful. But a good principle is carried to an unwarranted extreme when Confucius teaches that filial piety demands the worship of parents and sacrifice to them after death. The little tablet set up in the ancestral hall is supposed to be occupied, while the service is performing, by the spirit of the departed whose name and title are inscribed upon it. Before this tablet incense and candles are burned and prostrations made; offerings of food are brought; while paper money and other articles made of paper, supposed to be needed in the spirit world, are burned."

When the disciples of Confucius asked their master about death he frankly replied, "Imperfectly acquainted with life, how can I know death?" The doctrine of the immortality of the soul, though implied in ancestral worship, was not distinctly taught. Confucius recognized the existence of a God, but was unable to teach anything definite concerning Him. It has been well said that there is in the system "no bringing down of God to men in order to lift them up to Him."

Taouism originated with Lao-tse, who lived in the sixth century B.C., and was contemporary with Confucius. It was an abstruse system full of superstitions. As a religion it did not become popular until, influenced by Buddhism, it was modified to its present form. It supplied some of the gods that are supposed to watch over the interests of the people.

The spiritual wants of the Chinese were not satisfied. It was no doubt the imperfection of their religious systems that led the emperor Mingte, of the Han Dynasty, to send an embassy in search of teachers, and disposed the people to listen to the doctrines of Buddhism. The distinctive characteristics of the system, as given by Dr. Nevius, are a belief in a benevolent deity associated with inferior ones, whose special object and care it is to save man from sin and its consequences; the doctrines of the transmigration of souls and the efficacy of good works. The great object of worship is to make provision for the future state by obtaining merit. Most of the worshippers at the temples are women. Believing in the transmigration of souls, they hope, by faithfulness in worship, to be born in more favorable circumstances.

The Chinaman has been called a religious triangle. He does not profess one of the *San Kiao*, or three creeds, to the exclusion of the other two. All three exert an influence over his mind. They are supplementary; the one is supposed to meet a spiritual want for which the others make no provision. But his three religions have not made the Chinaman moral; they have not taught him about God; they have not delivered him from the thralldom of sin.

WORK OF THE NESTORIANS.

In 1625, at Si-ngan Fu, in the province of Shensi, a monument was found which establishes the fact that the gospel was introduced into China by Nestorian missionaries.

It was erected during the Tang dynasty, in 781 A.D. The inscription upon the tablet, in ancient Chinese and Syriac characters, gives an abstract of the Christian religion, and some account of the Nestorian missions in China.

The work and influence of the Nestorians must have been widely extended in the eighth century. The tablet speaks of the great eternal cause as "Our three in One mysterious Being, the true Lord." It gives an account of the creation, the sin of man, the circumstances connected with the advent of our Lord, His work and ascension, the growth of the early Church, the coming of missionaries to China and their favorable reception by the emperor, who said of Christianity: "As is right, let it be promulgated throughout the empire." Among the various causes given for the loss of that wide influence which the Nestorians exerted for several centuries is the following: "Their civilization was of a lower type than that of China." Persecutions and dynastic changes weakened the Church, and it finally became extinct.

EARLY PROTESTANT EFFORT.

Protestant missionary effort in China is embraced in three periods: first, from 1807 to 1842; second, from 1842 to 1860; third, from 1860 to the present time.

Robert Morrison, sent by the London Missionary Society, sailed in 1807, and went first to Macao, a Portuguese settlement in the mouth of the Canton River. He afterwards became translator for the East India Company's factory outside of Canton. He was most diligent in his work of study and translation, and though "a prisoner in his own house, so far as direct evangelistic work was concerned," he secretly instructed as many natives as he could reach. He baptized *Tsai A-ko*, the first convert, in 1814. His translation of the New Testament was completed about that time; and in 1818, with the assistance of Milne, the whole Bible was finished. The work of the first period was done chiefly in the Malayan archipelago. It was a time of foundation-laying. The language was studied, grammars and dictionaries were made, the Bible and other books translated. Tracts and parts of the Scriptures were distributed, about one hundred converts were baptized, and a few native preachers trained for the work.

In 1842, by the treaty of Nanking, five ports—Canton, Amoy, Ningpo, Foochow and Shanghai—were opened to

foreign trade and residence. These cities were at once entered by the faithful laborers, who, in the Island Missions among Chinese emigrants, at Malacca, Penang, Singapore and Batavia, had prepared for such an opening. Other missionaries were sent, and at the close of the second period, though all effort had been confined to the treaty ports, the native Christians numbered about thirteen hundred.

The Treaty of Tien-tsin, 1860, not only legalized Christian missions and recognized the rights of Chinese converts, but opened other places to the gospel.

WORK OF THE PRESBYTERIAN CHURCH.

The Board of Foreign Missions of the Presbyterian Church, which grew out of the Western Foreign Missionary Society, and was organized October 31, 1837, commissioned Rev. R. W. Orr and Rev. J. A. Mitchell for the Chinese Mission. They sailed from New York December 9, 1837, for Singapore. Mr. Mitchell was soon removed by death and Mr. Orr was compelled by failing health to return within two years. Rev. T. L. McBryde, sent out in 1840, returned in 1843 for the same reason. The next reinforcements were J. C. Hepburn, M.D., who still continues in the service of the Board, and Rev. Walter M. Lowrie, who met his death by the hands of pirates in 1847.

Dr. Hepburn and Mr. Lowrie in 1843 transferred the mission from Singapore to Amoy, China, and were soon joined by Dr. D. B. McCartee, now working in Japan, and Mr. Richard Cole. A special appeal was now made for funds, and as a result the church was enabled to strengthen the mission. Among those sent out were Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, Mr. M. S. Coulter, and their wives, Rev. Messrs. Brown, Lloyd and A. P. Happer. Macao, Amoy, and Ningpo were occupied as stations.

Our Missions in China are six, viz. :

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|---------------------|----------------------------|
| I. Canton Mission. | IV. East Shantung Mission. |
| II. Hainan Mission | V. West Shantung Mission. |
| III. Pekin Mission. | VI. Central China Mission. |

Canton Mission.

Canton

Canton, the capital of the province of Kwantung, is located on the Canton River, seventy miles from the sea. It contains a population of 1,500,000. The city was occupied as a mission station in 1845, Macao having been the seat of the mission for a few years. The first laborers were Rev. Messrs. Happer, Speer, and French. The agencies at first employed were chapel preaching, distribution of the Scriptures, teaching and ministering to the sick. In 1846 a boarding-school for boys was established. A dispensary, opened in 1851, was under the care of Dr. Happer until the arrival of Dr. Kerr, in 1854.

The First Church was organized with seven members in January, 1862, and has now 143. Its house of worship, first occupied in 1874, is located opposite the Shamin, an artificial island near the left bank of the river, where foreigners reside.

The Second Church, organized in 1872, has a membership of 423, and occupies the Preston Memorial Chapel, dedicated in 1883, in memory of Rev. C. F. Preston, a missionary of the Board from 1854 to 1877.

The Third Church was organized in 1881, is situated in the centre of the city and has 88 members.

Several other churches in the neighborhood of Canton, numbering from 20 to 230 members, are cared for by the mission. Most of these were founded in the face of bitter opposition, and have always been more or less persecuted. In 1894 Canton was visited by the bubonic plague, which swept away nearly 100,000 victims. This was attended by a wide-spread out-break of superstitious hostility against foreigners, who were supposed to have caused the pestilence. The chapel of the Shek Lung Church was destroyed for the third time within a few years, and a Chinese teacher murdered. The church at San Ning, consisting largely of Chinese converted while in America, also suffered severely.

Chapel services, with daily preaching, are maintained at four different points in the city. In this work the missionaries are assisted by native preachers; as a result, thousands hear the gospel every year.

Out-Stations There are twenty-eight out-stations with congregations of varying size, not as yet organized into churches. Many of them have neat chapels, built by themselves.

Schools A boys' boarding-school, opened in 1885, has given a thorough Christian training to more than 300 boys, many of whom have become preachers and teachers. In 1893 it was incorporated with the "Christian College" founded by the late Dr. Happer, as the crowning labor of the long and fruitful life which he devoted to the service of China. This college while in close connection with the Mission is controlled by its own trustees, chosen by the Board of Foreign Missions. There are 106 students. In 1896 a chapel was added, given by the Rev. Dr. and Mrs. Noyes in memory of their parents.

The Canton Female Seminary was opened in 1872, by Miss Harriet Noyes, who still superintends it, assisted by Miss Butler and Miss Lewis. It comprises a training school for women, and a girls' boarding-school, with advanced, intermediate and primary grades. There are 183 pupils. The Missionary Society of the school supports three Bible-women.

There is a small orphanage under the care of the mission, and a school for the blind, which originated through the medical work of Dr. Mary Niles. This was removed to Macao at the time of the plague. Thirty day-schools are sustained in Canton and the vicinity.

Medical Work Dr. Peter Parker, the founder of medical missions in China, opened a hospital in Canton in 1835, chiefly for the treatment of diseases of the eye. In 1854 the care of the hospital was transferred to Dr. J. G. Kerr, who is supported by the Presbyterian Board, while the finances of the institution are managed by the Canton Hospital Society. The current expenses are met by the foreign community and the Chinese officials. Over twenty thousand patients receive treatment in a year. The Chinese name for the institution means "The Hospital of Broad and Free Beneficence." With the healing a spiritual gift has been offered, for the two-fold duties of the medical missionary have been recognized, as expressed in the words of our Saviour, "Heal the sick, and say unto them, The kingdom of God is come unto you." There is a daily morning service in the hospital chapel, followed by personal visitation, and the distribution of religious books and tracts.

No more fruitful field for evangelistic work could be desired. A large class of medical students is under instruction. Dr. Kerr has published 20 medical works in the Chinese language.

There is a Sunday-school connected with the hospital, and day-schools for men and women.

Four dispensaries in other parts of the city reach thousands of patients yearly.

The Gospel Medical Boat, in charge of Rev. A. A. Fulton, performs the functions of a traveling chapel and a dispensary. Two colporteurs and a Chinese doctor are employed upon it, and it visits each year hundreds of villages. This work is supported by four Christian Endeavor Societies in America.

Lien Chow Lien Chow, 200 miles northwest of Canton by water, was long an out-station of Canton. It is an important point, lying near the province of Hunan, which is almost untouched by missionary effort, and within easy reach of the Ius, an aboriginal tribe inhabiting the hill country, who seem peculiarly open to evangelistic work. A chapel was leased in 1879 by Mr. Henry, and a church organized in 1886 with a Chinese pastor. In 1886 a chapel was built at Sam Kong, 10 miles distant, where it seemed best that the missionaries should live. A house was secured after much delay and occupied by Dr. and Mrs. Machle and Miss Louise Johnston.

A hospital was opened in 1891, and a women's ward added in 1895. Property for a hospital was secured at Lien Chow, but the opposition was so great that it was not occupied until 1897.

Five day-schools and four out-stations are connected with this station.

Yeung Kong Yeung Kong, 150 miles southwest of Canton, was first opened in 1886, in spite of serious opposition. In 1893, property was obtained and occupied by Rev. Andrew Beattie and Dr. D. A. Beattie, with their wives. In February 1895, a mob destroyed the chapel and drove away the missionaries, interrupting the work for a time. After quiet was restored, the place was occupied by Rev. G. W. Marshall and Rev. E. P. Fisher, and the dispensary and chapel reopened. There are two out-stations and a small school.

Kang Hau Kang Hau, 200 miles northwest of Canton, is the centre for work among the Hakkas, a thrifty and intelligent race inhabiting the



highland region, who are perhaps the most promising element in the province. A church was organized in 1890. Work will be carried on in the Hakka dialect, which is quite different from the Cantonese.

Hainan Mission.

The Island of Hainan is situated at the extreme southern point of the Chinese Empire, and is 250 miles southeast of Hongkong. It is about twice the size of New Jersey, with a population estimated at 1,500,000.

About one-third of the island is in possession of the original inhabitants, the Loi, who occupy the whole of the hill country and a part of the northwestern plain. The remainder is occupied by descendants of emigrants from the regions about Amoy. A few thousand Hakkas are also found in the district near the hills.

The Loi are generally taller and finer looking than the Chinese, have gentle manners, and while the different tribes have constant trouble among themselves they are kindly disposed toward strangers and seldom attack the Chinese unless they have received some injury from them. They are governed by their own chiefs, some of whom recognize to some extent the authority of the Chinese Government. They have their own language, but some of them understand the Hainanese dialect.

The first Protestant missionary effort was undertaken by Mr. C. C. Jeremiassen, then an independent missionary, who came to the island in 1881 and first made his headquarters at Hoihow, the only port open to foreign trade. In the early part of the following year, he made an entire circuit of the island, selling books and dispensing medicines. Mr. Jeremiassen continued the work alone until he joined the Canton Mission in 1885. During that year Rev. H. V. Noyes of Canton visited the chapel in Nodoa, a market town, examined 22 applicants for baptism and baptized nine.

Kiungchow In November 1885 Dr. McCandliss moved to Kiungchow, the capital of the island, three miles inland, where they rented a large ancestral hall which is still retained by the Mission. They were joined by Mr. and Mrs. Gilman early in February. In 1887 the station rented an ancestral hall for hospital purposes. One evening during the triennial examination, a soldier was

shot. He was taken to the hospital and the wound dressed amidst hundreds of spectators. His life was saved. This brought the hospital work into great prominence.

There is but one chapel in Kiungchow, and that in connection with the hospital where daily instruction is given to the patients and such visitors as are inclined to enter. During the quarterly examinations held for Chinese students it is crowded daily with constantly changing audiences.

An outbreak of the plague in 1895 forced the missionaries to remove to Hoi How, the seaport, where they were able to obtain land, and have built permanent and healthful houses.

The ladies of the Mission carry on a school for children, and visit the women in their homes.

Nodoa During '86 and '87, a large force of soldiers was stationed at Nodoa, 90 miles from Kiungchow, to quell the district feud and to open the Loi country to the south. During the summer of '87 fever broke out among them and many died. Mr. Jeremiassen immediately went to them and was so successful in treating them that not a single patient died under his care. For his services the officer in charge gave him a site and money to erect two cheap hospital buildings, one of which was, at the expense of the Mission, made permanent and is still in use as a school building.

Rev. F. P. Gilman and Mrs. Gilman went to Nodoa in 1889, and were followed by the Rev. J. C. Melrose and wife.

A chapel was built and schools begun for boys and girls. Several dialects are spoken here, but all the pupils and most of the Christians are Hakkas. A dispensary was opened at once, and a suitable building for the hospital is under way.

A small press, given by friends, has provided copies of the gospel in Romanized Hainanese, and the necessary school-books. Itinerating work is at present the most important, and is prosecuted with great energy. Trips have been made into the hill country, where the Loi people are found friendly and impressible. They worship no idols, and seem ready to cast away their traditional faith, and accept the true religion.

Loklah A station was opened at Loklah in the southeastern part of the island by Mr. and Mrs. Jeremiassen in 1896. The town contains about 3,000 families, and is near the entrance to the hills and the Loi country. The people welcomed the mission-

aries warmly, and there was no difficulty in renting property for a chapel, dispensary and residence.

In 1893 the island of Hainan and the peninsula north of it were set apart as a separate mission. The population number about 3,000,000, and no other body of Christians is working among them.

Peking Mission.

Peking

Peking, the imperial capital, lying in the latitude of Philadelphia, includes within its walls an area of twenty-seven square miles, and has a population of about two millions. It consists of three cities. The southern is occupied by pure Chinamen, the northern by descendants of the Tartars; and within this is the forbidden or imperial city, surrounded by a high wall, and a moat, forty feet wide, filled with water. As Peking is the educational centre of China, an opportunity is here presented to meet and influence men from every part of the empire. It is in some respects the most interesting mission field in the world, and certainly one of the most difficult.

Dr. W. A. P. Martin and his wife established a mission here in 1863. In 1869 Dr. Martin was elected president of the Tungwen College, and resigned his connection with the Board. His place was taken by Rev. J. L. Whiting and Rev. Daniel McCoy, who have since been reinforced by others.

There are now two churches in the city, with excellent Sunday-schools, Societies of Christian Endeavor, and other organizations for training the members who number nearly 400. Chapel preaching which is well attended in Peking is regarded as an economical method of work, since it reaches not only those in the neighborhood, but many from the country and from other cities.

Boarding-schools both for girls and boys are filled to overflowing, and there are a number of small day-schools.

The medical work is of great importance, giving access to all classes and winning friends for Christianity in high places.

The An Ting Hospital and Dispensary is in charge of Dr. Coltman who also lectures to the students of the Imperial

College, and of the University of Peking. There is a woman's hospital, and four country dispensaries.

The war with Japan in 1894-95, when Peking was seriously threatened, and the consequent disturbances, greatly interfered with the evangelistic work in the country regions. On the conclusion of peace, several tours were made with encouraging results.

Paoting-fu Paoting-fu was occupied in 1893 by Rev. J. L. Whiting, Rev. J. A. Miller and G. Y. Taylor, M. D. Much reviling and opposition marked the first year's work, but the prefect of the city was very friendly, and afforded efficient protection. Daily preaching services are held in the chapel and instruction given in private. A wide field is open for itinerating, and a portable chapel is made useful in the tours. Medical work is rapidly growing into large proportions.

East Shantung Mission.

TUNGCHOW AND CHEFOO.

West Shantung Mission.

CHINANFU (TSI-NAN), WEI HEIN, ICHOWFU, CHINING CHOW.

The province of Shantung, lying between the Yellow Sea and the Gulf of Pehchili, is about the size of Missouri, and contains 29,000,000 people. It has been the fountain of intellectual life in China—the home of Confucius, Lao-tse and other sages—and has proved a peculiarly fruitful field for Christian work. Rev. J. L. Nevius was among the pioneers of the mission, first visiting the province in 1861, and until his death in 1893 he devoted to it all the energies of a singularly gifted nature. Assisted by his colleagues, he instituted the systematic itineration and country work which has laid deep and broad foundations for the native church, and prepared the way for future workers.

In 1877, and again in 1889-90, Shantung was devastated by frightful famines. Dr. Nevius, who was known and respected through the entire region, organized a relief committee, and with other missionaries spent many months in

the midst of the sufferers. Over \$200,000 was distributed in 1890, giving aid to 150,000 sufferers. By this means Christianity was commended to many who had never heard of it, and large accessions to the churches followed.

In 1895, the growth of the Mission made it necessary to separate Tungchow and Chefoo from the western stations.

Tungchow Tungchow, on the Gulf of Pehchili, having a population of 150,000, is an important literary centre. Rev. Messrs. Gayley and Danforth began to labor here in 1861. Mr. Gayley was soon removed by death and Mr. Danforth by loss of health, but the mission was reinforced by Rev. Charles H. Mills and his wife, transferred from Shanghai. In 1864 Rev. C. W. Mateer and Rev. H. J. Corbett with their wives arrived. A church was organized in 1862. Much faithful work has been done at the out-stations and in the villages near Tungchow. Woman's work has not been neglected; in the extensive tours made by our missionaries many native women have received sympathy and instruction. Dr. Mills continued his active labors until his sudden death in 1895, and the Shantung Church will long bear the impress of his devoted service.

In 1866 a boys' school was established by Rev. C. W. and Mrs. Mateer. In 1878 its name was changed to the Tungchow High School. This school has now become a college, with more than 100 students, and a fine equipment for secular as well as religious education. A complete "philosophical apparatus, including a ten-inch reflecting telescope, equatorially mounted and set in a suitable observatory," also the outfit for electric lighting and heating (dynamo, boiler and engine given by friends), form part of their generous furnishing for work. Dr. and Mrs. Mateer are still at its head.

A prosperous girls' school, under the care of Miss Snodgrass, has a comfortable new building, and a wide field of usefulness.

Tungchow was especially exposed to disturbance during the war of 1894-1895, being three times bombarded by the Japanese. While regular missionary operations were suspended for a time, unusual opportunities for Christian service were opened among the soldiers and the terrified population.

A hospital and dispensary treat each year thousands of patients, to all of whom the gospel is faithfully proclaimed.

A successful effort has been made, on a small scale, by Mrs. C. R. Mills, to care for the deaf and dumb Chinese,

who have hitherto been without any special care, and who willingly bear the chief expense of the school.

Chefoo Chefoo, one of the most healthful and attractive spots in all China, is an important commercial city, fifty miles southeast of Tungchow, and the chief foreign port of Shantung Province. It was occupied as a sanitarium by Dr. McCartee in 1862, and in 1865 as a mission station by Rev. H. J. Corbett. Many out-stations are connected with this centre, and 150 villages are regularly reached by itineration.

Training classes are held at different points, through which efficient Christian helpers are obtained.

There is a large boys' boarding-school which is a feeder for the Tungchow College, and also a boarding-school for girls. At different points in the county there are day-schools, under the care of this station, with a large attendance.

Chinanfu Chinanfu, the provincial capital of Shantung, is situated on the Hoang Ho river, three hundred miles south of Peking, and about the same distance west of Tungchow. Rev. J. S. McIlvaine, with a native helper, visited the city in 1871. Chapel preaching was begun, two boys' schools were opened, and various other agencies employed. After laboring alone for some time Mr. McIlvaine was joined, in 1875, by Mr. Crossette and his wife. Mr. Crossette was compelled by ill-health to leave the mission in 1879, and Mr. McIlvaine died February 2, 1881. He had just secured, with great difficulty, a permanent location for a chapel, in a most advantageous part of the city. Other laborers were sent to take up the work, but the great hostility shown by the people for several years made it impossible to buy land for building residences. During the favorable re-action caused by gratitude for the famine relief in 1891, an imperial edict was issued, declaring that the work of the missionaries was good and they must be protected. This enabled them to buy a desirable property outside the walls, away from the malaria and heat of the city. A hospital, the "McIlvaine Memorial," was opened in 1892, under the care of Dr. J. B. Neal. There is also special medical work for women, and two dispensaries in the city. A class of medical students is under instruction.

The church in the city has a comfortable chapel, and pays most of the salary of an evangelist.

The boys' boarding-school has a good building on high

ground. A Girls' High School was opened in 1895, with the especial object of training teachers for the country schools.

Wei Hien is an important city in the interior, one hundred and fifty miles from Tungchow, and has one hundred thousand inhabitants. It was occupied as a mission station in 1883, by Rev. R. M. Mateer, Rev. J. H. Laughlin, and their wives, and Dr. H. R. Smith. Since then the station has been largely reinforced and the work has been extended to ninety-seven out-stations, where preaching services are held. Itinerating work is constant and fruitful, and seventeen churches have been formed.

There are excellent boarding-schools at Wei Hien, and seventy-five primary schools in the country districts, with nearly one thousand pupils.

The local work is largely centred in the hospitals and dispensary, erected as a memorial to the late Mrs. R. M. Mateer. A faithful Chinese chaplain, who died in 1895, was the means of great spiritual good to the patients.

Ichowfu, 150 miles southwest from Chefoo, was occupied in 1890, by Rev. W. P. Chalfant, Rev. C. A. Killie, and Dr. C. F. Johnson. Property was secured without difficulty, and little hostility shown. The place had been for years an out-station of Chefoo, so that a nucleus for work was already formed. In 1893 a mob of robbers attacked the mission premises, but the local authorities promptly put down the rioters, and promised effectual protection. The result was a great advance in all departments of the work.

The Japanese war was a period of great anxiety and danger in Ichowfu. Evangelistic Work was suspended, and most of the schools closed, until peace was declared in June 1895.

The medical work is large and successful.

Chi-ning Chow, lying on the Grand Canal 150 miles from Chinan-fu, is within reach of 5,000,000 people, among whom no other Protestant church is working. Rev. Wm. Lane and Dr. S. A. Hunter were sent here in 1890, but were driven out almost immediately by mob violence, barely escaping with their lives. After a year's delay satisfaction was secured from the government, with full promise of protection for the future. Rev. J. H. Laughlin and Rev. Mr. Lane, with their wives and Miss Emma Anderson, were kindly received in 1892,

and further reinforcements were sent the next year. All branches of work were at once established, and carried on throughout the war, with little disturbance. The people show unusual readiness to receive the truth. There are two hospitals. That for women was founded by the First Presbyterian Church of Utica, N. Y., in memory of their pastor's wife, Mrs. Rose Bachman. The medical work has met with marked success.

Central China Mission

This oldest mission of our Board in China occupies five stations; Ningpo, Shanghai, Hangchow, Soochow and Nanking. Connected with these are over thirty out-stations, where native preachers are working, and about the same number of preaching places, visited more or less regularly. These stations cover the most densely populated region in the world, containing 35,000,000 people on 40,000 square miles of territory.

Ningpo Ningpo, one of the five ports opened in 1842, is located on the Ningpo river, twelve miles from the sea, and contains, with its suburbs, a population of three hundred thousand. The beautiful and fertile plain stretching to the west and south of the city, intersected with canals, has been called "the very garden of China."

Our pioneer missionary in Ningpo was D. B. McCartee, M. D., who arrived June 21, 1844, and before the close of that year opened a dispensary in a large Taoist temple. He was joined within a few months by the Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, and their wives, and Rev. W. M. Lowrie. The first Chinese convert, Hung Apoo, was baptized early in 1845, and on the 18th of May in the same year a church was organized. The chapel service was conducted at first by Dr. McCartee, as he could speak the Ningpo dialect more fluently than his colleagues. For the early history of the Ningpo mission, see *The Foreign Missionary*, March and June, 1884. If the limits of this brief sketch permitted, it would be a pleasure to recount the labors of all who gave themselves to the mission in its early days. One of these was the Rev. Wm. T. Morrison, who, at the out-stations Yu-Yiao and San-Poh, and afterwards in the boys' school, and as a teacher of a class in Theology, proved himself a devoted and self-sacrificing missionary.

There are now ten churches connected with this station, with nineteen regular preaching places. The field covered by the Ningpo station, 200 miles long and from 20 to 100 miles wide, embraces a population of several millions.

A girls' boarding-school, opened in 1846, now numbers forty-eight pupils. The girls are taught the common duties of house-keeping with their other studies, and much attention is paid to religious instruction. With few exceptions, the pupils have been converted and received into the church while members of the school. They have become wives of native preachers or teachers, or have themselves engaged in teaching.

Industrial Classes for heathen women form an interesting feature of the work here, and have been very successful in winning poor women to a new life. The beginning of this effort was by Mrs. W. T. Morrison in 1861. Five Bible-women are constantly at work in the city and the surrounding villages.

The Presbyterial Academy, opened February 1, 1881, is designed for the sons of native Christians, and is almost wholly supported by the native churches. The Presbytery of Ningpo appoints the Committee of Directors, consisting of one foreign missionary and two native ministers.

The Boys' Boarding-School, organized early in the history of the Mission, was in 1877 removed to Hangchow. Day-schools for boys and girls are carried on, taught by graduates from the boarding-schools.

Shanghai, "the Liverpool of China," in the province of Kiang-su, is a city of 500,000 inhabitants [including suburbs]. Its European population numbers 4,000. Rev. Messrs. M. S. Culbertson and J. K. Wight, with their wives, were transferred from Ningpo, and began to labor here in July, 1850. The first convert was baptized in 1859, and a native church organized in 1860.

Three localities are now occupied in this city—the oldest, within the English concession and centering around the Mission Press; the second, outside of the South Gate; the third, within the American concession, $4\frac{1}{2}$ miles from the Press, in the district called Hongkew. In the first or Press station, there is a self-supporting church, called the Lowrie Memorial, with an excellent Chinese pastor. They have recently erected a fine new building, and carry on missionary work of their own.

The South Gate church is in the midst of a thickly settled district, where no other mission is working. Much of the work is done through the Chinese helpers. The Hong-kew church pays about half of its pastor's salary. These three churches have over 200 members, about half of whom were educated in our own schools.

The Christian Endeavor movement has been of great help to the churches in China, and especially in Shanghai. The first Convention, held here in 1894, represented thirty-eight societies, with about 1000 members, and the meetings were large and profitable.

The Lowrie High School for boys has fifty boarders, and is partially self-supporting. A large girls' boarding-school receives mostly the children of Christian parents, and gives industrial as well as literary training. Several day-schools are carried on.

The Mission Press, located in Shanghai, is a powerful agency for good throughout the empire. Its history, in brief, is as follows:

In February, 1844, Mr. Richard Cole arrived at Macao with an outfit, accompanied by a young Chinaman, who in America had learned something of the printer's trade. The first work undertaken was an edition of the Epistle to the Ephesians; this was followed by an edition of the Gospel of Luke. In June, 1845, Mr. Cole removed the press to Ningpo.

The use of separate characters instead of cut blocks was begun in 1856. A Frenchman had conceived the idea of separating the complex Chinese character into its simple elements, so that a few elemental types might be variously combined to form many different characters. When the sum of \$15,000 was needed to secure the manufacture of matrices for the type, King Louis Philippe and the British Museum gave \$5,000 each, and the remaining \$5,000 was contributed by the Presbyterian Board of Foreign Missions. After this step in advance was taken, a type-foundry and electrotyping department were added to the institution. As Shanghai was thought to possess superior advantages as a commercial centre, the press was removed to that place in December, 1860.

In 1875 the premises were sold and more suitable property, in a central location, was purchased. The press is now thoroughly provided with every facility for printing the sacred Scriptures and Christian books. It comprises a

printing-office, a type-foundry, electrotyping and stereotyping-rooms, and a book-bindery. It has furnished fonts of type for the missions in Peking, Foochow and Korea, as well as for the German Imperial Printing House in Berlin. With eight presses constantly running, and about eighty men employed, it is believed to be the largest establishment of its kind in Asia. About forty million pages are printed every year. In 1872 a Japanese-English dictionary by S. Hori was issued; also the revised edition of Dr. J. C. Hepburn's dictionary; in 1873 an electrotyped edition of Dr. S. Wells Williams' Chinese-English dictionary.

For many years the press has not only paid its way, but brought a yearly surplus of from \$3,000 to \$8,000 into the treasury.

About half the workmen employed are Christians. "Every morning the workmen gather in a chapel at the rear of the main-building, where a native teacher reads from the Scriptures and leads in singing and prayer."

As one influence of the press, the Chinese are beginning to throw aside their cumbrous system of block-printing and to adopt our methods.

By means of the press it has been possible to circulate a Christian literature. Besides various editions of the Scriptures and Christian tracts, there have been published commentaries, works on the evidences of Christianity, and books giving instruction in all the Christian graces and virtues. Scientific books have been published, and a large amount of work done for the British and Foreign Bible Society, the Chinese Religious Tract Society and the North China Tract Society.

Of the Chinese periodicals printed here the most important are the *Chinese Illustrated News*, the *Child's Paper*, the *Missionary Review*, and *Review of the Times*. These and the other publications are circulated not only in China, but wherever Chinese emigrants have gone.

In 1895 a superb copy of the New Testament was printed, beautifully bound, and enclosed in a silver casket, for presentation to the Dowager Empress on her sixtieth birthday, by the Christian women of China. The entire cost was \$1,200, and the givers numbered nearly 11,000.

Soochow, "the Paris of China," is a city of 500,000 inhabitants, 70 miles from Shanghai. It is the centre of an immense population.

Mr. Charles Schmidt, a European, was in the employ of

the Chinese government during the Taiping Rebellion. After its close he engaged in business, but was unsuccessful. In conversation with Rev. David D. Green, he said he had been unfortunate in business because of the hard times, when Mr. Green asked if he did not think God had something to do with it. The words brought him silently to acknowledge God, and prepared the way for his conversion. He had married a Chinese wife, and both became members of the Presbyterian Church in Shanghai. Supported in part by his own means, he undertook evangelistic work in Soochow in 1868. Rev. and Mrs. George F. Fitch came to his assistance, and in 1871 a mission station was formally established. Rev. W. S. Holt and wife arrived in 1873.

Two churches and several street chapels are the centres of work in the city. With great difficulty property was bought for a missionary residence in Lion Mountain, an out-station from which itinerating tours are constantly made.

A boys' boarding-school, opened in 1893 has 43 pupils. Of their own motive, the boys have formed a Mission Band, to support a Chinese worker. Eight day-schools are carried on, with 104 pupils.

There has always been a strong anti-foreign feeling in Soochow, which was intensified by the excitement of the war with Japan and the humiliating peace in 1895. This has retarded the work to some extent.

Hangchow, the provincial capital of Chekiang, is 156 miles northwest of Ningpo. It has a population of 500,000, and is a stronghold of idolatry. Around this city is a population of 1,500,000, and no other missionaries are working among them. It was occupied as a station in 1859 by Rev. J. L. Nevius, but as the treaty did not then allow residence in the interior, he was not able to remain. Two native churches were, however, the result of his sojourn here.

In 1865 mission work was permanently established by Rev. D. D. Green, who was soon joined by Rev. S. Dodd and wife.

Two churches, one entirely self-supporting, and two chapels, are cared for by native pastors, under the supervision of the mission.

The Boys' High School has 53 pupils, with a course of study covering ten years. The excellent scientific training given attracts much attention from the educated classes. Three day-schools for boys and one for girls have been

opened. There is a Y. M. C. A. which does much good and maintains a library and reading-room.

Ten out-stations are connected with Hangchow, giving unlimited opportunity for evangelistic work.

Nanking Nanking, about one hundred and eighty miles northwest of Shanghai, on the Yang-tse Kiang, was occupied as a mission station in 1876 by Rev. Albert Whiting and Rev. Charles Leaman, after a long struggle with the mandarins, who endeavored to interpret the treaty in such a manner as to exclude missionaries. Mr. Whiting sacrificed his life in 1878 while engaged in relieving the famine sufferers in Shensi province.

Five years elapsed before land could be obtained suitable for the mission buildings, owing to the prejudice against foreigners, which is exceedingly strong in Nanking. During 1892, when so many riotous outbreaks occurred, the missionaries were obliged to leave the city and close the schools for a time. But the people were quiet and friendly all through the war with Japan, and a remarkable proclamation issued by the Prefect of Nanking after the Sz-chuen riots declared that "the missionaries all are really good, and are working to save and help the poor. All villains creating disturbance will be severely punished."

A church organized in 1893 has 100 members. There are three street chapels, where two elderly Chinese merchants are most useful in preaching and witnessing for Christ. Three out-stations are maintained.

The girls' school, opened by Mrs. Leaman in 1885, has had rich spiritual blessing. There are 28 boarders, all of whom rejoice in unbound feet. The boys' boarding-school begun in 1889 by the late Rev. R. E. Abbey, has about 30 pupils. There is a training-class for Bible-women, and 5 day-schools.

Owing to the fact that the mandarin dialect spoken in Nanking is understood by one hundred millions of people, the educational work done here is likely to have influence far beyond the limits of this one city.

THE OBSTACLES.

Those most often referred to by our missionaries may be briefly stated as follows:

(1) Ancestral worship. The Chinese look upon this as one of the requirements of filial piety. According to Rev. John Butler, it is the greatest obstacle. "It has entered

into the very bones and marrow of the people. It is remarkably suited to corrupt human nature. Free from gross and vulgar rites, sanctioned by Confucius, it wields a power it is impossible to compute."

(2) The lack of suitable words in the language to express religious ideas. Many of the words that must be employed have heathen associations connected with them, and are to a great extent misleading.

(3) Society is not adjusted to the observance of the Sabbath. Many possible converts stumble at this requirement, and advance no further. The case is said to be much the same as if a clerk in one of our cities should be absent from his work every Wednesday. He would expect to lose his position.

(4) The pride and self-sufficiency of the Chinese. A firm belief in the superiority of their own institutions.

(5) The fact that Christianity is a foreign doctrine, and is presented by foreigners.

(6) The degrading superstitions of the people.

(7) The non-Christian conduct of foreigners residing in China.

(8) The treatment of the Chinese by foreign nations:

(a) They have been persecuted in the United States; (b) Opium has been forced upon them by England, a professedly Christian nation. "Surely it is impossible," said a Chinaman, "that men who bring in this infatuating poison * * * can either wish me well or do me good."

(9) The degrading and demoralizing effects of the use of opium.

(10) A national contempt for the education of women.

(11) The inhuman custom of foot-binding, which Christianity cannot tolerate. Chinese mothers would rather secure small feet for their daughters than allow them to enjoy the benefits of a Christian education.

ENCOURAGEMENTS.

Among the encouragements may be mentioned the following;

(1) The religions of China do not appeal to the affections, although Confucianism makes a great deal of the worship of ancestors. At heart the people care little for their idols. They need Christianity, though few of them seem to desire it.

(2) Prejudice is giving way as the Chinese learn more of

the doctrines of the Bible and the character of the missionaries. A most favorable impression has been made upon the minds of natives during late famines by the self-denying labors of missionaries. A native, writing for a Shanghai paper, said of this: "Let us, then, cherish a grateful admiration for the charity and wide benevolence of the missionary whose sacrifice of self and love toward mankind can be carried out with earnestness like this. Let us applaud too the mysterious efficacy and activity of the doctrine of Jesus, of which we have these proofs." Li Hung Chang, whose influence is probably greater than that of any other official in China, gave similar testimony in the following language: "The religion of Jesus must exert a powerful influence on the hearts of its followers, when it leads them to give even their lives in endeavoring to save the people of China."

(3) The large increase in the number of converts and the fact that they are in greater proportion from the higher classes.

(4) The character of converts to the gospel. In answer to the question, What kind of Christians are found among the Chinese? the testimony of those who have studied Chinese life and character may be given. Dr. Nevius says: "Their lives are often marked by a beautiful, unquestioning faith. There are few doubting Christians: they have not yet reached the point of skeptical misgivings. Their prayers have often a practical and childlike simplicity." The testimony of another is: "When the religion of Christ really gets hold of some of them they become wonderfully transformed. The stolid apathy is exchanged for an earnestness and enthusiasm that one hardly deemed possible for them; and they do things that one only looked for as the result of long training in Christianity." Dr. Happer says that some of the converts to the gospel in China have witnessed to the sincerity of their profession by enduring scourgings, stonings, stripes and imprisonments for the gospel, and in some cases have sealed their testimony with their blood. Rev. W. Fleming Stevenson, secretary of the Irish Presbyterian mission, after a tour of observation round the world, reported, "I have found nowhere in Christian lands men and women of a higher type than I met in China—of a finer spiritual experience, of a higher spiritual tone or a nobler spiritual life;" and he adds, "I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and

irresistible revolution which will carry over the whole empire to the new faith." Dr. Williams says it is not known that any member of the *Yesu Kiao* has ever been condemned before the courts for any crime.

Chinese Christians exhibit strength and nobility of character. They love Christian work, and are efficient in doing it. They not only aim at self-support, but when that is attained are ready to help send the gospel to others.

Christianity has gained entrance into China. Neander, in 1850, said this would be "a great step toward the Christianizing of our planet." More than this one step has been taken. Converts are multiplying; prophecy is being fulfilled. "And these from the land of Sinim."

STATISTICS, 1897.

	Missionaries.	Chinese Workers.	Churches.	Communicants.	Pupils in Schools.	Pupils in Sunday-Schools.	No. of pages printed.	Hospitals and Dispensaries.	Patients Treated.
Canton Mission.....	34	3	16	1,651	902	360	.....	6	57,206
Central ".....	48	119	19	1,255	598	797	46,300,965	1	.....
Hainan ".....	18	6	1	34	48	.....	.....	1	4,476
Peking ".....	25	29	4	377	192	301	.....	5	27,339
Shantung, East.....	24	242	12	1,150	831	687	60,000	1	10,218
" West.....	36	112	20	3,523	1116	.....	.....	9	49,627
Totals.....	185	511	72	7,990	3687	2145	46,360,965	23	148,866

STATIONS, 1897.

CANTON MISSION.

CANTON, J. G. Kerr, M.D., L.L.D., and Mrs. Kerr, Rev. B. C. Henry, D.D., and Mrs. Henry, Rev. H. V. Noyes, D.D., and Mrs. Noyes, Rev. A. A. Fulton and Mrs. Fulton, Rev. Andrew Beattie and Mrs. Beattie, J. M. Swan, M.D., and Mrs. Swan, Rev. E. W. Thwing and Mrs. Thwing, Miss H. Noyes, Miss E. M. Butler, Miss H. Lewis, Miss M. W. Niles, M.D., Miss M. H. Fulton, M.D., Miss Julia Henry.

LIEN CHOW, E. C. Machle, M.D., and Mrs. Machle, Rev. W. H. Lingle and Mrs. Lingle, Rev. C. H. Kelly and Mrs. Kelly, Miss L. Johnston, Miss Eleanor Chestnut, M.D.

YEUNG KONG, Rev. G. W. Marshall.

KANG HAU, Rev. C. W. Swan and Mrs. Swan, C. E. Reed, M.D., and Mrs. Reed.

Professor in the Christian College: Rev. J. J. Boggs and Mrs. Boggs.

CENTRAL CHINA MISSION.

NINGPO, on the Ningpo River, 12 miles from the sea; occupied as a mission station, 1845; laborers—Rev. J. N. B. Smith, D.D., and Mrs. Smith, Rev. J. E. Shoemaker and Mrs. Shoemaker, Rev. E. B. Kennedy, Miss Annie R. Morton, Miss Edwina Cunningham, Miss Lavinia M. Rolleston; 1 ordained preacher, 9 licentiates, 25 teachers and helpers.

SHANGHAI, on the Woosong River, 14 miles from the sea; occupied as a mission station, 1850; laborers—Rev. J. W. M. Farnham, D.D., and Mrs. Farnham, Rev. J. A. Silsby and Mrs. Silsby, Rev. George E. Partch and Mrs. Partch, Rev. G. F. Fitch and Mrs. Fitch, Mr. Gilbert McIntosh and Mrs. McIntosh, Miss Mary Posey, Miss Mary E. Cogdal, Miss E. A. Lindholm, Miss Emma Silver; 3 ordained preachers, 2 licentiates, 24 teachers and helpers.

HANGCHOW, the provincial capital of Chekiang province, 150 miles northwest of Ningpo; occupied as a mission station, 1859; laborers—Rev. J. H. Judson and Mrs. Judson, Rev. J. C. Garritt and Mrs. Garritt, Rev. E. L. Mattox and Mrs. Mattox, Mrs. L. J. Doolittle, Rev. J. C. Hallock; 5 ordained preachers, 5 licentiates, 6 teachers and helpers.

SOOCHOW, 70 miles from Shanghai; occupied as a mission station; 1871; laborers—Rev. J. N. Hayes and Mrs. Hayes, Rev. D. N. Lyon and Mrs. Lyon, Rev. Joseph Bailie and Mrs. Bailie; 2 licentiates, 16 teachers and other helpers.

NANKING, on the Yang-tse-Kiang River, 90 miles from its mouth; occupied as a mission station, 1876; laborers—Rev. Charles Leaman and Mrs. Leaman, Rev. W. J. Drummond and Mrs. Drummond, Rev. J. W. Houston and Mrs. Houston, Rev. W. N. Crozier and Mrs. Crozier, Mrs. L. S. Abbey, Miss Mary Lattimore, Miss E. E. Dresser, Miss A. L. Howe; 1 licentiate, 11 teachers and other helpers.

HAINAN MISSION.

HAINAN, an island on the southeast coast; occupied 1885; established as a Mission 1893.

KIUNG CHOW, laborers—Rev. F. P. Gilman and Mrs. Gilman, H. M. McCandliss, M.D., and Mrs. McCandliss, Rev. P. W. McClintock and Mrs. McClintock, Rev. C. H. Newton and Mrs. Newton, Miss Etta Montgomery and Miss Kate L. Schaeffer; 1 licentiate and 1 native helper.

NODOA, laborers—Rev. J. C. Melrose and Mrs. Melrose, Rev. William J. Leverett, E. D. Vanderburg, M.D., and Mrs. Vanderburg, 1 licentiate and 3 helpers and teachers.

LOKLAH, opened as Station 1896; laborers—Mr. C. C. Jeremiassen and Mrs. Jeremiassen.

PEKING MISSION.

PEKING, the capital of China; occupied in 1863; laborers—Rev. John Wherry, D.D., and Mrs. Wherry, Rev. J. L. Whiting and Mrs. Whiting, Rev. A. M. Cunningham and Mrs. Cunningham, Rev. C. H. Fenn and Mrs. Fenn, Dr. Robert Coltman, Jr., and Mrs. Coltman, Miss Eliza E. Leonard, M.D., Miss Grace Newton, Miss Bessie McCoy, Miss Jennie McKillican.

PAOTINGFU, occupied 1893; laborers—Rev. J. W. Lowrie, Rev. J. A. Miller and Mrs. Miller, Rev. F. F. Simcox and Mrs. Simcox, Dr. G. Yardley Taylor, Mrs. A. P. Lowrie, Dr. B. C. Atterbury and Mrs. Atterbury.

EAST SHANTUNG MISSION.

TUNGCHOW, on the coast, 55 miles northwest of Chefoo; occupied 1861; laborers—Rev. C. W. Mateer, D.D., and Mrs. Mateer, Rev. W. M. Hayes and Mrs. Hayes, W. F. Seymour, M.D., and Mrs. Seymour, Rev. J. P. Irwin and Mrs. Irwin, Mrs. A. T. Mills, Miss A. M. Snodgrass, Miss Rebecca Y. Miller, Charles Lewis, M.D., Rev. H. W. Luce and Mrs. Luce; 1 ordained native and 6 native teachers.

CHEFOO, the chief foreign port of Shantung; occupied 1862; laborers—Rev. Hunter Corbett, D.D., and Mrs. Corbett, Rev. George S. Hayes and Mrs. Hayes, Rev. Paul D. Bergen and Mrs. Bergen, Rev. George Cornwell and Mrs. Cornwell, Rev. W. W. Elterich and Mrs. Elterich, Mrs. John L. Nevius, 1 ordained native, 39 licentiates, 9 Bible-women.

WEST SHANTUNG MISSION.

CHINANFU, capital of the Shantung Province, 300 miles south of Peking; occupied in 1872; laborers—Rev. W. B. Hamilton and Mrs. Hamilton, Rev. L. J. Davies and Mrs. Davies, J. B. Neal, M.D., and Mrs. Neal, Rev. V. F. Partch and Mrs. Partch; 18 helpers and 1 Bible woman.

WEI HIEN, 150 miles southwest of Tungchow; occupied 1882; laborers—Rev. R. M. Mateer and Mrs. Mateer, Rev. F. H. Chalfant and Mrs. Chalfant, Rev. J. A. Fitch and Mrs. Fitch, W. R. Faries, M.D., and Mrs. Faries, Miss Emma F. Boughton, Miss Mary Brown, M.D., Miss Fanny E. Wight, Mrs. M. M. Crossette; 20 licentiates, 3 Bible-women.

ICHOWFU, 150 miles southeast of Chefoo; occupied 1891; laborers—Rev. W. P. Chalfant and Mrs. Chalfant, Rev. C. A. Killie and Mrs. Killie, C. F. Johnson, M.D., and Mrs. Johnson, Miss A. M. Larsen, M.D.; 9 native assistants, 3 Bible-women.

CHINING CHOW, 150 miles southwest of Chinanfu; occupied 1892; laborers—Rev. J. H. Laughlin and Mrs. Laughlin, J. L. Van Schoick, M.D., and Mrs. Van Schoick, Rev. R. H. Bent and Mrs. Bent, M.D., Mrs. Lucy Lane, Miss Emma Andersen, and Miss M. J. Hill, M.D.; 18 licentiates, 2 Bible-women.

MISSIONARIES IN CHINA, 1838-1897.

*Died. †Transferred from the American Board. Figures, term of Service in the Field.

*Abbey, Rev. Robt. E., 1882-1890	Chapin, Rev. Oliver
Abbey, Mrs. (Mrs. A. M. Whiting, 1873), 1882	H., 1882-1886
Allen, H. N., M.D., 1883-1884	Chapin, Mrs., 1882-1886
Allen, Mrs., 1883-1884	Chestnut, Eleanor, M.D., 1893
Anderson, Miss S. J., M.D., 1877-1880	Coltman, Robt. J. (M.D.), 1885
Anderson, Miss E., 1887-1894	Coltman, Mrs., 1885
Atterbury, B. C., M.D., 1879	Cogdal, Miss M. E., 1890
Atterbury, Mrs. (Miss Mary Lowrie, 1883), 1890	Cole, Mr. Richard, 1844-1847
Barr, Miss M. E., 1877-1883	Cole, Mrs. R., 1844-1847
Bailie, Rev. Joseph, 1891	Condit, Rev. Ira M., 1860-1867
Bailie, Mrs. Effie Worley, M.D., 1890	*Condit, Mrs. Laura, 1860-1866
Baird, Miss Margaret, 1883-1888	Cooley, Miss A. S., 1878-1879
Beattie, Rev. Andrew, 1889	Corbett, Rev. Hunter J., 1863
Beattie, Mrs., 1891	*Corbett, Mrs. H., 1864-1873
Beattie, Dr. D. A., 1892-1895	*Corbett, Mrs., 1875-1888
Beattie, Mrs., 1892-1895	Corbett, Mrs., 1889
Bent, Rev. R. H., 1893	Cornwell, Rev. G., 1892
Bent, Mrs. (Sarah Poindexter, M.D.), 1894	Cornwell, Mrs., 1892
Berry, Miss M. L., 1882-1885	*Coulter, Mr. Moses S., 1849-1852
Bergen, Rev. Paul D., 1883	Coulter, Mrs. C. E., 1849-1854
Bergen, Mrs., 1883	*Crossette, Rev. J. F., † 1870-1879
Bliss, S. C., M.D., 1873-1874	Crossette, Mrs., 1870-79-90
Boggs, Rev. J. J., 1894	Crozier, Rev. W. N., 1891
Boggs, Mrs., (Bliss, Ruth C., M.D., '92) 1895	Crozier, Mrs., 1891
Boughton, Miss E. F., 1889	*Culbertson, Rev. M. S., 1844-1862
Brown, Rev. Hugh A., 1845-1848	Culbertson, Mrs., 1844-1862
Brown, Mary, M.D., 1889	Cunningham, Rev. A. M., 1890
*Butler, Rev. John, 1868-1885	Cunningham, Mrs., 1890
Butler, Mrs. (Miss F. E. Harshburger, 1875-), 1877-1892	Cunningham, Miss E., 1891
Butler, Miss E. M., 1881	*Danforth, Rev. Joshua A., 1859-1863
*Byers, Rev. John, 1852-1853	*Danforth, Mrs., 1859-1861
Byers, Mrs., 1852-1853	Davies, Rev. L. J., 1892
*Capp, Rev. E. P., 1869-1873	Davies, Mrs., 1892
*Capp, Mrs. (Miss M. J., Brown, 1867-) 1870-1883	Dickey, Miss E. G., 1873-1875
Carrow, F. M.D., 1876-1878	Dodd, Rev. Samuel, 1861-1878
Carrow, Mrs. F., 1876-1878	Dodd, Mrs. (Miss S. L. Green), 1864-1878
Chalfant, Rev. W. P., 1885	Donaldson, Henrietta, M.D., 1893-1895
Chalfant, Mrs. (Miss Lulu Boyd, 1887-), 1888	*Doolittle, Rev. J., 1872-1873
Chalfant, Rev. F. H., 1887	Doolittle, Mrs. L. J., 1872-73-94
Chalfant, Mrs., 1887	Downing, Miss C. B., 1866-1880
	Dresser, Miss E. E., 1894
	Drummond, Rev., W. J., 1890

- Drummond, Mrs.,
 (Miss Law), 1891
 Eckard, Rev. L. W., 1869-1874
 Eckard, Mrs., 1869-1874
 Elterich, Rev. W. O., 1889
 Elterich, Mrs., 1889
 Faries, W. R., M.D., 1889
 Faries, Mrs., 1890
 Faris, Rev. W. S., 1896
 Faris, Mrs., 1896
 Farnham, Rev. J. M.
 W., 1860
 Farnham, Mrs., 1860
 Farnham, Miss L. D., 1882-1885
 Fenn, Rev. C. H., 1893
 Fenn, Mrs., 1893
 Fisher, Rev. E. P., 1895-1897
 Fitch, Rev. G. F.,† 1870
 Fitch, Mrs. Mary, 1870
 Fitch, Rev. J. A., 1889
 Fitch, Mrs., 1889
 Folsom, Rev. Arthur, 1863-1868
 Folsom, Mrs., 1863-1868
 *French, Rev. John B., 1846-1858
 French, Mrs. Mary L., 1851-1858
 Fulton, Rev. A. A., 1881
 Fulton, Mrs., 1884
 Fulton, Miss M. H.,
 M.D., 1884
 Gamble, Mr. William, 1858-1869
 Garritt, Rev. J. C., 1889
 Garritt, Mrs., 1892
 *Gayley, Rev. S. R., 1858-1862
 Gayley, Mrs., 1858-1862
 Gill, Rev. C. O., 1895-1897
 Gill, Mrs., 1895-1897
 Gilman, Rev. F. P., 1885
 Gilman, Mrs., 1885
 *Green, Rev. David D., 1859-1872
 Green, Mrs., 1859-1872
 Groves, Rev. S. B., 1891-1895
 Groves, Mrs., 1891-1895
 Hallock, Rev. H. G. C., 1896
 Hamilton, Rev. W. B., 1888
 *Hamilton, Mrs., 1888-1889
 Hamilton, Mrs. (Miss
 Woods), 1893
 *Happer, Rev. A. P., 1844-1894
 *Happer, Mrs. Elizabeth
 B., 1847-1865
 *Happer, Mrs., 1869-1873
 Happer, Mrs. (Miss H.
 J. Shaw, 1870-), 1876-1894
 Happer, Miss Lucy, 1869-1871
 *Happer, Miss Lily, 1871-1880
 Happer, Miss Mary
 M., 1879-1884
 Happer, Miss Alverda, 1880-1888
 Hawes, Miss C. E., 1896
 Hayes, Rev. John N., 1882
 Hayes, Mrs., 1882
 Hayes, Rev. Watson M., 1882
 Hayes, Mrs., 1882
 Hays, Rev. Geo. S., 1886-1895
 Hays, Mrs. F. C., 1886-1895
 Henry, Rev. B. C., 1873
 Henry, Mrs., 1873
 Henry, Miss J. N., 1896
 Hepburn, James C.,
 M.D., 1841-1846
 Hepburn, Mrs., 1841-1846
 Hill, Miss M. J., M.D., 1895
 Holt, Rev. W. S., 1873-1885
 Holt, Mrs., 1873-1885
 Houston, Miss B., 1878-1879
 Houston, Rev. T. W., 1891
 Houston, Mrs., 1891
 Howe, Miss A. L., 1896
 Hunter, Rev. S. A.,
 M.D., 1879-1892
 Hunter, Mrs., 1879-1892
 *Inslee, Rev. Elias B., 1857-1861
 *Inslee, Mrs., 1857-1861
 Irwin, Rev. J. P., 1893
 Irwin, Mrs., 1893
 Jackson, Rev. F. W., 1892-1895
 Jeremiassen, C. C., 1885
 Jeremiassen, Mrs. (Miss
 Suter), 1891
 Johnston, Miss Louise, 1889
 Johnson, Rev. C. F., 1889
 Johnson, Mrs., 1889
 Judson, Rev. J. H., 1880
 Judson, Mrs., 1880
 Kelsey, Miss A. D. H.,
 M.D., 1878-1884
 Kennedy, Rev. E. B., 1894
 Kerr, J. G., M.D., 1854
 *Kerr, Mrs., 1854-1855
 *Kerr, Mrs., 1858-1885
 Kerr, Mrs. (Miss M. E.
 Noyes, 1873-), 1886
 Killie, Rev. C. A., 1889
 Killie, Mrs., 1889
 Langdon, Rev. Wm., 1888-1891
 *Lane, Rev. Wm., 1889-1896
 Lane, Mrs., 1889-1896
 Lane, Miss Emma F., 1889-1894
 Larsen, Anna M.,
 M.D., 1892

- Laughlin, Rev. J. Hood, 1881
 *Laughlin, Mrs., 1881-1884
 Laughlin, Mrs. (Miss Jennie Anderson, 1878-), 1886
 Lattimore, Miss Mary, 1888
 Leaman, Rev. Chas., 1874
 Leaman, Mrs. Lucy A. (Miss Crouch, 1873-), 1878
 Leonard, Eliza E., M.D., 1895
 Leverett, Rev. W. J., 1893
 Lewis, Miss Harriett, 1883
 Lewis, Charles, M.D., 1896
 *Lewis, Mrs., 1896-1897
 *Leyenberger, Rev. J. A., 1866-1895
 Leyenberger, Mrs., 1866-1895
 Lindholm, Miss E. A., 1895
 *Lingle, Rev. W. H., 1890
 *Lingle, Mrs., 1890-1893
 Lingle, Mrs. (Mrs. Ritchie), 1896
 *Lloyd, Rev. John, 1844-1848
 Loomis, Rev. A. W., 1844-1850
 Loomis, Mrs., 1844-1850
 *Lowrie, Rev. Walter M., 1842-1847
 *Lowrie, Rev. Reuben, 1854-1860
 Lowrie, Mrs. Amelia P., 1854-1860; 1883
 Lowrie, Rev. J. Walter, 1883
 Luce, Rev. H. W., 1897
 Luce, Mrs., 1897
 Lyon, Rev. D. N., 1869-81-86
 Lyon, Mrs., 1869-81-86
 *McBryde, Rev. T. L., 1840-1843
 McBryde, Mrs., 1840-1843
 McCandliss, H. M., M.D., 1885
 McCandliss, Mrs., 1888
 McCartee, Rev. D. B., M.D., 1844-1873
 McCartee, Mrs. Juana, 1852-1873
 *McChesney, Rev. W. E., 1869-1872
 McChesney, Mrs., 1869-1872
 McClintock, Rev. P. W., 1892
 McClintock, Mrs., 1892
 McCoy, Rev. D., † 1869-1891
 McCoy, Mrs., 1869-1891
 McIntosh, Mr. Gilbert, 1891
 McIntosh, Mrs., 1891
 *McIlvaine, Rev. J. S., 1868-1881
 *McKee, Rev. W. J., 1878-1894
 McKee, Mrs. (Miss A. P. Ketchum), 1876-1894
 McKillican, Miss Jennie, 1888
 Machle, E. C., M.D., 1889
 Machle, Mrs., 1889
 Marcellus, Rev. A., 1869-1870
 Marcellus, Mrs., 1869-1870
 Marshall, Rev. G. W., 1895
 Maitin, Rev. W. A. P., 1850-1869
 Martin, Mrs., 1850-1869
 Matthewson, J. M., M.D., 1883-1887
 Mateer, Rev. C. W., 1864
 Mateer, Mrs., 1864
 Mateer, Mr. J. L., 1872-1875
 Mateer, Rev. R. M., 1881
 *Mateer, Mrs., 1881-1888
 Mateer, Mrs. (Miss Dickson, M.D., 1889-), 1891
 Mateer, Mrs. S. A., 1881-1886
 Mateer, Miss Lillian E., 1881-1882
 Mattox, Rev. E. L., 1893
 Mattox, Mrs., 1893
 Melrose, Rev. J. C., 1890
 Melrose, Mrs., 1890
 Miller, Rev. J. A., 1893
 Miller, Mrs., 1893
 Miller, Miss R. Y., 1893
 *Mills, Rev. C. R., 1857-1895
 *Mills, Mrs., 1857-1874
 Mills, Mrs., 1884
 Mills, Rev. Frank V., 1882-1889
 Mills, Mrs., 1882-1891
 *Mitchell, Rev. John A., 1838-1858
 Montgomery, Miss Ettai, 1894
 *Morrison, Rev. Wm. T., 1860-1869
 Morrison, Mrs. M. E., 1860-1876
 Morton, Miss A. R., 1890
 Murray, Rev. John, 1876-1895
 Murray, Mrs., 1876-1895
 Murray, Miss E., 1895-1896
 *Nevius, Rev. J. L., 1854-1893
 Nevius, Mrs. H. S. C., 1854
 Neal, James, B., M.D., 1883
 Neal, Mrs., 1883
 Newton, Miss Grace, 1887
 Niles, Miss M. W., M.D., 1882
 Noyes, Rev. Henry V., 1866
 *Noyes, Mrs. Cynthia C., 1866
 Noyes, Mrs. A. A., 1876
 Noyes, Miss H., 1868

- *Orr, Rev. R. W., 1838-1841
 *Orr, Mrs., 1838-1841
 Partch, Rev. V. F., 1888
 Partch, Mrs., 1888
 Partch, Rev. G. E., 1895
 Partch, Mrs., 1895
 *Patrick, Miss Mary M., 1869-1871
 Patterson, J. P., M.D., 1871-1874
 Poindexter, Sarah A.,
 M.D., 1895
 Posey, Miss Mary, 1888
 *Preston, Rev. C. F., 1854-1877
 Preston, Mrs., 1854-1877
 Quarterman, Rev. J. W., 1846-1857
 *Rankin, Rev. Henry V., 1848-1863
 Rankin, Mrs. Mary G., 1848-1864
 Reid, Rev. Gilbert, 1882-1894
 *Ritchie, Rev. E. G., 1889-1890
 Ritchie, Mrs., 1889
 Ritchie, Miss M. B., 1893-1894
 Roberts, Rev. J. S.,
 1861-65; 1874-78
 Roberts, Mrs., 1861-65; 1874-78
 Rolleston, Miss L. M., 1894
 Schaeffer, Miss K. L., 1893
 Schmucker, Miss. A. J., 1878-1879
 Sellers, Miss M. R., 1874-1876
 Seymour, Dr. W. F., 1894
 Seymour, Mrs., 1894
 *Shaw, Rev. J. M., 1874-1876
 Shaw, Mrs., 1874-1887
 Shoemaker, Rev. J. E., 1894
 Shoemaker, Mrs., 1894
 Silsby, Rev. J. A., 1887
 Silsby, Mrs., 1887
 Silver, Miss Emma, 1895
 Simcox, Rev. F. E., 1893
 Simcox, Mrs., 1893
 Sinclair, Marion E.,
 M.D., 1888-1894
 Smith, Horace R., M.D., 1881-1884
 Smith, Mrs., 1881-1884
 Smith, Rev. John N. B., 1881
 Smith, Mrs., (Miss
 Strong, 1882) 1885
 Snodgrass, Miss M. A., 1892
 Speer, Rev. William, 1846-1850
 *Speer, Mrs. Cornelia, 1846-1847
 Street, Rev. A. E., 1892-1897
 Stubbett, J. E., M.D., 1881-1881
 Swan, John M., M.D., 1885
 Swan, Mrs., 1885
 Swan, Rev. C. W., 1884
 Swan, Mrs., M.D., 1894
 Taylor, Geo. Y., M.D., 1882
 Terrill, C. S., M.D., 1893-1895
 Terrill, Mrs., 1893-1895
 Thomson, Rev. J. C.,
 M.D., 1881-1894
 Thomson, Mrs., 1881-1894
 Tiffany, Miss Ida, 1881-1882
 Thwing, Rev. E. W., 1892
 Thwing, Mrs., 1892
 Thwing, Miss G., 1892-1894
 Van Schoick, J. L.,
 M.D., 1890
 Van Schoick, Mrs., 1890
 Vanderburg, E. D.,
 M.D., 1894
 Vanderburg, Mrs., 1894
 Ward, Miss Ellen, 1885-1888
 Warner, Miss S. O., 1878-1890
 Way, Rev. R. Q., 1844-1858
 Way, Mrs., 1844-1858
 Wherry, Rev. John, 1864
 Wherry, Mrs., 1864
 *White, Rev. Wellington, 1881-1891
 White, Mrs., 1881-1891
 *Whiting, Rev. A. M., 1873-1878
 Whiting, Rev. J. L., † 1869
 Whiting, Mrs., 1869
 Wight, Rev. Jos. K., 1848-1857
 *Wight, Mrs., 1848-1857
 Wight, Miss Fanny E., 1885
 Wisner, Rev. O. F., 1885-1894
 Wisner, Mrs. (Miss
 Sophie Preston, 1887) 1889-1894
 Wisner, Miss J., 1885-1889
 *Young, Rev. J. N., 1891-1893

BOOKS OF REFERENCE.

- Across Chryse. A. R. Colquhoun. 2v. 42s.
 A Chinese Slave Girl. Rev. J. A. Davis. \$1.40.
 A Corner of Cathay. Adèle M. Fields
 A Cycle of Cathay. Rev. W. A. P. Martin.
 Among the Mongols. J. Gilmour. 2s. 6d.
 Boy Travelers in China and Japan. J. M. Knox. \$2.00.
 China. Archdeacon Gray. 2 v.

- China Opened. C. F. A. Gützlaff. 2 v. 24s.
 China and the Chinese. J. L. Nevius. \$1.50.
 China and the United States. Rev. Wm. Speer.
 Chinese Buddhism. J. Edkins. 80 cents.
 Chinese Characteristics. Smith
 Confucianism and Taoism. R. K. Douglas. \$1.25.
 Days of Blessing in Inland China. 1s. 6d
 Everyday Life in China. E. J. Dukes. \$1.25.
 Five Years in China. C. P. Bush. 80 cents.
 Handbook of Christian Missions in China (published in Shanghai).
 \$1.50.
 In the Far East. Geraldine Guinness. \$1.50.
 Life of John L. Nevius. H. Nevius.
 Ling Nam. Rev. B. C. Henry, D.D.
 Origin of First Protestant Mission to China. W. W. Moseley, 5s.
 Our Life in China. Helen S. C. Nevius. \$1.50.
 Pagoda Shadows. Adèle M. Fields. \$1.00.
 Religions of China. Rev. James Legge. \$2.50.
 Reports of Shanghai Conference. 1877-1896.
 The Chinese. W. A. P. Martin. \$1.75.
 The Chinese Classics. James Legge. \$3.50.
 The Cross and the Dragon. Rev. B. C. Henry. \$2.00.
 The Land of the Lamas. W. W. Rockhill.
 The Middle Kingdom. S. Wells Williams. 2 v. \$9.00.
 The Real Chinaman. Chester Holcomb.
 Wanderings in China. C. F. Gordon-Cumming. 2 v. 25s.
 Western China. Rev. Virgil Hart.
 When I was a Boy in China. Yan Phon Lee. 60 cents.

The Chinese in the United States.

"Four thousand years ago, on the plains of Western Asia, three brothers parted. One went south, peopling Africa. Another went westward, spreading over Europe, striking across the Atlantic to our continent, and has kept pushing his way westward until now he dwells on these Pacific shores. The other brother went eastward—on to China and Japan. He has struck across the Pacific to these shores, and so here these two brothers meet, after being separated 4000 years. At first they did not recognize each other as brothers—it had been so long since they met—but now they are beginning to realize this fact. Here in our land these two races meet and intermingle—the *newest* and the *oldest* nations of the world."

The Chinese began to come to the United States in 1848. They are all from Kwangtung province, and speak the Cantonese dialect. The majority are young men, the average

age being about twenty-five years. They do not come here for permanent residence. Retaining their own habits and customs and their love for China, they do not assimilate with Americans, but are strangers in a strange land. Their chief purpose in coming is to sell their labor for money. Not only do they expect to return; the Companies that bring them are bound by contract to carry back their bodies if they die here. The average time that they actually remain is less than five years. Coming from the middle class of Chinese society, they are, as a rule, peaceable and industrious, while many exhibit enterprise and energy.

The Chinese Restriction Law was passed by Congress May 6, 1882, and amended July 5, 1884. In 1888 what is called the "Exclusion Act" was passed, and since then the excess of departures over arrivals has been even greater than under the Restriction Laws. Many of those returning to China have been Christian converts, and have carried with them in their lives as well as in their hands the Gospel of Christ. But, under the existing laws, the Chinese population in the United States is, of course, steadily decreasing.

California The first effort to evangelize these, our home heathen, was made by the Presbyterian Church in 1852, when Rev. Wm. Speer, D.D., who had been connected with the Canton mission, was commissioned for this work. A few were found in San Francisco who had been instructed in mission schools in Canton. As some of these had renounced idolatry before leaving home, a church was organized in 1853. Dr. Speer, who was compelled by ill health to leave the mission in 1857, was succeeded in 1859 by Rev. A. W. Loomis, D.D., and his wife, who had been fifteen years in China. In 1870 the mission was strengthened by the arrival of Rev. Ira M. Condit, from Canton.

In 1882, the building 911 Stockton Street, formerly occupied by the First Presbyterian Church, was purchased for the mission, and on November 19th of that year, the Chinese congregation worshipped there for the first time.

The Chinese are in every part of California—in the towns and in the mines, in the country and on the rivers. The missionaries and their assistants visit them wherever they are to be found, preaching on the streets to large crowds, distributing the gospel and tracts in stores and laundries, in camps and ranches, and from house to house. Sabbath-schools are organized where it is possible, and evening

schools sustained. Y. M. C. Associations are also accomplishing a good work; young men joining these usually give up idolatry, even if they do not at once confess Christ.

The Presbyterian Board has stations with church services and schools at San Francisco, Sacramento, San José, Santa Rosa, Los Angeles, Santa Barbara, San Diego, Oakland, Stockton, San Rafael and Alameda. The work in all these places suffers from the changing character of the Chinese population, but it is nevertheless steadily prosecuted, with a good degree of success. The Synod of the Pacific has made an appeal to the Board for an increase in the means of training Chinese young men for evangelistic work—stating that within the bounds of the Synod there are 40,000 Chinese, with only three churches and fifteen mission schools. They believe that the Chinese themselves, suitably trained, could do more than American missionaries can ever do, to reach this multitude of their own people scattered over the Pacific Coast.

The proportion of women among the Chinese in this country is estimated at about one in thirty. Many of them are brought here for a base purpose. Efforts for their rescue and salvation, made by the Woman's Missionary Societies, culminated in the foundation in 1874 of the Home for Chinese women and girls. Here Chinese women who are susceptible to kindly influence and desire to change their life are received. Many young girls have been rescued from present or prospective bondage by the "Humane Society," whose secretary obtains letters of guardianship for the Home. The work of the household is performed by the inmates. Two daily sessions of the school are held, and religious instruction is regularly given both to those living in the Home and to women gathered from outside. Classes are taught in needle-work; and some of the inmates by sewing for Chinese stores, earn a little money, which is placed to their credit and expended in supplying their wardrobe. By this means habits of industry are formed, and a feeling of self-respect is created.

There have been over 500 women and girls rescued by this Home—and there are 54 families with 85 children born in lawful wedlock as the results of its work. Miss Culbertson, as matron, with various assistants, has been largely instrumental in bringing about these good results.

In San Francisco the Occidental School for boys was opened in 1878, with twelve pupils. It has had a fluctuat-

ing existence, moving from house to house in the Chinese quarter, until in 1895 it was established at 911 Stockton Street, the headquarters of the Presbyterian Board work, since which time it has been larger and more satisfactory. A missionary society among the boys themselves has been recently formed, their collections being used for poor Chinese in San Francisco.

The Loomis Memorial School was started in 1869, and was carried on for a number of years as a Union School, but its supervision was always held by the Presbyterian Mission. Mrs. Cole was the beloved teacher for seven years—until she went to her reward, in 1876. It has had a varied experience, and a succession of faithful teachers. In 1889, Miss Wisner took charge of the school. Her knowledge of the Chinese language, and her aptitude for teaching worked a great change in the school. It enrolls 45 and is most successful in winning its pupils to Christ.

According to the last report of the work in California, there are now "public schools for Chinese children; Christian Endeavor Societies with all that belongs to such organizations; temperance societies among the children; missionary societies for men, women and children; and a church paper." Three organized churches are found; one in San Francisco, one in Oakland and one in Los Angeles. A circle of King's Daughters was organized in 1893, being an auxiliary to the first Chinese church in San Francisco. The "Whatsoever Circle" is composed of women, and has for its object the developing them into active church workers.

Oregon The work among the Chinese in Oregon is conducted on the same lines with that in California—preaching, school-work, prayer-meetings and Christian Endeavor Societies, all appear in the reports.

New York In New York City, a Chinese minister, the Rev. Huie Kin, is employed by the Board to conduct preaching services and a Sunday-school. In 1897 Mr. Huie brought from China thirty young lads to be educated by him in this country entirely at their parents' expense. During his stay in China he baptized 9 persons who had been won to Christ by Christian Chinese who had returned from this country. There is a large Sunday-school connected with the Chinese Mission in University Place, and a day-school of 33 pupils. Other work is done

by Chinese among their countrymen in New York and Brooklyn, and liberal contributions have been made by them to different objects in their native land and in this country. Many Chinese are cared for also in the Sabbath-schools of Presbyterian and other churches. When it is possible, the Board employs the services of returned missionaries in preaching to the Chinese in their own tongue, wherever there are any large number of these gathered.

GENERAL OUTLOOK.

Hostility to the Chinese is the chief hindrance to the progress of this good work. The outrages perpetrated upon them have not only made attendance at the evening schools at times unsafe but they have also embittered the minds of some who would otherwise be susceptible to good influence.

Still a healthy growth is manifest. Converts are multiplying; the number of Christian homes is increasing; young men of more than ordinary ability and promise are willing to give up profitable employment and engage in study to prepare themselves for Christian work. There is encouragement also in such statements as these from Dr. Condit, to whom, with Mrs Condit, we are indebted for much of this sketch.

"As many of our Chinese Christians are returning home permanently to live, their hearts have been turning toward replanting in China the work which has been done among them here. The Chinese do not leave their religion behind them when they return home. Rev. H. V. Noyes, who has been a missionary in Canton twenty-five years, said, not long ago:

'Nearly all the Chinese in the United States come from four districts in the Canton province. Eighteen years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within a distance the Chinese easily walk. Of these chapels the Presbyterians have six. Every one of these locations was obtained by the help of Christians returned from California. Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia, and one received his first serious impressions from a member of the Chinese Church in California, on the steamer crossing the Pacific.'

The Chinese prove their religion by their liberality. A few years ago Christian Chinamen, in this and other places, contributed money enough to build a large Chapel and Christian Home in the San Ui district of the province of Canton. The Presbyterian Chinese of California several years ago, gave \$1,500 for a new church in the city of Canton, and year before last \$3,200 more, to be invested as an endowment fund for the support of a minister in the church. Last year they sent \$2,000 to build a church and school-rooms in the San Ning district. Of this

sum, one man gave nearly or quite two months of his wages. This year they have sent money to build another small chapel. They have regularly organized missionary societies, which are supporting duly appointed colporteurs among their people in China."

STATIONS, 1897.

SAN FRANCISCO. Mission begun 1852 ; laborers—Rev. I. M. Condit and Mrs. Condit, Miss Maggie Culbertson and Miss J. E. Wisner ; 3 teachers in English, 1 ordained native, 3 native teachers and helpers.

OAKLAND. Mission begun 1877 ; laborers—2 teachers.

PORTLAND, Oregon ; laborers—Rev. W. S. Holt and Mrs. Holt, and Mrs. Clarkson ; 1 native helper.

NEW YORK, laborers—*Rev. Huie Kin and Mrs. Huie.* In Boys' School, Miss Isabell C. Wightman.

MISSIONARIES AMONG THE CHINESE IN AMERICA, 1852-1897.

*Died. Figures, Term of Service in the Field.

Baskin, Miss M.,	Kerr, Mrs.,	1884
Cable, Miss Emma R., 1879	Kerr, J. G., M.D.,	1877-1878
Condit, Rev. Ira M., 1870	*Kerr, Mrs.,	1877-1878
Condit, Mrs. Samantha	Loomis, Rev. A. W.,	1859
D., 1870	*Loomis, Mrs. Mary	
Culbertson, Miss M., 1878	Ann,	1859-1866
Cummings, Miss S. M. 1874-1877	Loomis, Mrs.,	1875
*Goodrich, Miss S. U., 1878-1882	Phillips, Miss H. N.,	1875-1877
Holt, Rev. W. S., 1885	Speer, Rev. Williams	1852-1857
Holt, Mrs., 1885	Speer, Mrs.,	1852-1857
Kerr, Rev. A. J., 1883	Wisner, Miss J. E.,	1893

BOOKS OF REFERENCE.

The Chinese in America. O. Gibson. \$1.50.

Chinese Immigration. Hon. G. F. Seward \$2.00.

